

Maa Sita Virat swarup in aadi Ramayan paschim khand chapter 69

यत्रानेकरवीन्दुमण्डलचयं वह्निनत्रयं दृष्टवा निन्द्राद्यान् दशदिक्पतींश्च बहुधा ब्रह्मादिकांल्लोपान्।

अन्यान् स्थावरजंगमस्थविषय ग्रामान् जगच्चखिलं स्थुलं तस्याः शरीरस्थितम्।।

Where many suns, moon, orbs, heaps, three fires, seeing sleep and others, and the lords of the ten directions, and in many ways, Brahma and other lopas.

Other objects in movable and immovable objects, villages and the whole gross world are situated in her body.

अपश्यत् ताम एव क्कचन पुरुषं पीतवसनं परं सुद्विभुजं धनुर्बाणधरं किरीटिनम्।

अलौकिक्या कान्त्या त्रिभुवनपरिव्याप्ततमया तपन्तं

श्रीरामाह्वयमयमथो तां च महिषीम्।।

He saw a man dressed in yellow with good arms wearing a bow and arrows and a crown

This is the Sri Rama and that queen who is the most extraordinary beauty pervading the three worlds.

कदाचित् पुरुषाकारं स्त्रयाकारं च कदाचन्।

दूष्ट्वा महो विचित्रं तत्र इश्चेतुं नाशकन्नृप।।

Sometimes in the shape of a man and sometimes in the shape of a woman

having seen the great strange thing the king could not move anywhere.

उज्जवल उज्जवलम इत्यर्थं प्रसृत्वरमनन्तकम्।

विश्व व्यापकम् आत्मैकं महस्तदतिनिर्मलम्।।

Bright, bright, means spreading, infinite.

That one great Self pervading the universe is very pure.

त्र्यस्त्रिशत् कोटि संख्यत्रिदिशालय संश्रयम्।

अपुर्वम पराब्राह्ममम् अनन्तरमनश्वरम्।।

Three hundred and thirty crore numbers are the shelter of the three directions.

The unprecedented, the Supreme Brahman, the next, the immortal.

चिदेकाकार विस्फुर्जदुर्जस्वलमुदित्वरम्।

विश्वक्प्रवाह रुपत्वं प्रत्यग् वीक्ष्य मुमोद सः।।

The one-shaped mind sparkled, the fierce, the joyful, the quick.

He was delighted to see the form of the universal flow

आसीच्च विस्मीतप्रायो भुयो भुयो विलोक्य सः।

कालोऽस्यास्तनावैक्षिष्ट संवर्तः प्रलयात्मकः।।

He was almost astonished as he looked around.

Time is the cycle of annihilation, which is looked upon by this breast.

महच्च भुतमुतलमुदग्र सर्व साम्यवत्।

पंचभुतान्यंहकारो   मात्राश्चैव पृथक् पृथक्।

समष्टि चैव व्यष्टि च सविशेषमुदैक्षत।।

And the great and the past, the bottomless, the foremost, all equally.

The five elements, the ego and the matter, are separate.

He looked at the whole and the whole in detail.

वेदांश्च चतुरस्तत्र स्तुवतः शब्दरुपिणः।

परं चैवापरं विश्वं विलोक्यैष विसिस्मिये।।

And the four Vedas were praised there in the form of sound.

I am amazed to see the universe beyond and beyond.

यावतीधीर्विकल्पाख्या शब्दार्थ व्याप्तिगोचरा।

तावती सं बभुवास्य स्फुटमेना प्रपश्यतः।।

As far as the intelligence of the alternative is concerned, the meaning of the word is pervasive.

That’s how long it took him to see her clearly.

ततो विस्मृतयोगोऽसौ बहिः प्रत्ययभां नृपः।

चिदानंद परं धाम ज्ञात्वा तुष्टाव तुष्टिमान्।।

Then the king forgot his yoga and appeared outside in conviction

Knowing the supreme abode of Chidananda, he was satisfied and satisfied.

Maharaj Janak's prayer

त्वं वै न देवा न च मर्त्यतिर्यंग न स्त्री न षण्ढो न पुमान्न जन्तुः।

नायं गुणः कर्म न सन्श चासन्निषेधशेषा जयतात्पराचित्।।

Thou art neither gods nor mortals, nor animals, nor woman, nor six-footed, nor man, nor beast.

There is no virtue, no action, no doubt, no remainder of prohibition, no victory beyond the other.

इद महन्मुलम बीजं सत्यं चिदानन्दमयं चकास्ति ।

विष्वक्समुद्भासि महोऽत्युदग्रं गुणाद्भुतं चापि गुणातिगं च।।

This great root seed shines true and blissful.

You shine in the middle, great, very excellent, wonderful in virtue and transcendent in virtue.

एतत् समालम्बितुमस्त्यनर्हा मच्चितवृत्तिर्विषयानुशीला।

अदर्शि यच्चापि तया स्फुटं तदेवानुकम्पा दयनीयजन्तौ।।

There is nothing worthy of embracing this, my fixed instinct is obsessive.

यस्यास्तनौ संततमेतदोतं प्रोतं च विश्वं प्रतिभाति सम्यक्।

प्रत्येक चितिं तां जगदेककर्त्रीं भर्त्रीं च हर्त्रीं प्रणतोऽस्मि नित्यम्।।

In whose breasts this constantly universe appears perfectly.

I ever bow to that one mind who is the mother of the universe and who is the maintainer and destroyer of the universe.

यदाहमेऽसौ भगवान मुनीन्द्रः
शुकोऽखिलाचार्यगुरुर्गुरुरशुकोऽखिलाचार्यगुरुर्गुरुर्मे।
व्यलोके तत्सर्वमिहाप्रमेयमुर्तौ चचिदांन्दपदे तथैव।।

When I am that venerable sage Shuka, the teacher of all teachers, the teacher of all teachers, Shuka, the teacher of all teachers, is my teacher.

I saw all that here in the immeasurable idol and also in the footsteps of Chachidananda.

किमत्र शक्यं करणीयमन्यदस्माद्दशैर्जीवितमैर्विधातुम्।

इति प्रविज्ञाय नतोऽस्मि नित्यं प्रेमैकवश्येत हृदा प्रपन्नः।।

What else can be done here by living beings like us

Understanding this I bow down, surrendered with my heart and full love to you

सहजानन्दिनी मेतां श्रीराम अभिन्न मुर्तिकाम्।

मुहुः परमया भक्त्या नतोऽस्मि प्रणतोऽस्मि च।।

There is no difference between shri ram and Sahajanandini.

I bow down and prostrate myself again and again with supreme devotion.